TESS
T.I.M.E. European Summer School
June 28th to July 10th, 2010

SUSTAINABILITY

SOCIAL MODELS – RELIGIONS AND PUBLIC AFFAIRS

Objectives

The objective of the course is to give the student a deeper knowledge of non-technical issues concerning sustainability and the interactions between social models, religions and public affairs. Topics on sustainability to be discussed are e.g. sustainability in economic and political terms, approaches and ways to sustainability and sustainability in the world of business. Topics on social models, religions and public affairs to be discussed are e.g. European institutions and policies, the idea of Europe in the perspective of world views and values and environmentalism as civil religion.

The course will be taught by a consortium composed of KTH (Stockholm), SUPELEC (Paris), BUTE (Budapest), UPM (Madrid), UNITN (Trento) and ITU (Istanbul). All sites will be audio and visually connected by Internet in real time.

After the course the student should be able to:

- Understand the principles of sustainability
- Understand the principles of and principal interactions between social models, religion and public affairs

Contact: tess-programme@kth.se
**Introduction**

Although the concept of sustainability has been around for a long time, it became more widely used in the 1980s. Back in 1983, the Secretary-General of the United Nations established a commission called the World Commission on the Environment and Development. This commission is frequently referred to as the Brundtland Commission, after Gro Harlem Brundtland, the head of the commission and formerly the Prime Minister of Norway. The commission was asked to look at the world’s environmental problems and propose a global agenda for addressing them. She put together a team that went around the world and talked to people in all walks of life: fishermen, farmers, homemakers, loggers, school teachers, indigenous people and industry leaders. They asked what peoples’ environmental concerns were and how they should be addressed.

The result of the study was that there wasn’t one environmental issue that was first and foremost in peoples’ minds. People talked about living conditions, resources, population pressures, international trade, education, and health. Environmental issues were related to all of these, but there was no hard and fast division separating environmental issues, social and economic issues. All the problems were intertwined. There were links between the environment, the economy and society that caused problems in one of these areas to affect the other areas.

As a result, the Brundtland Commission came up with a definition of sustainable development which emphasizes meeting needs, not just now, but in the future as well: “...development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.

Earlier, independent states used to be the key actors in the world, and national governments used to be in control of domestic politics as well as the domestic economy. This is no longer true. There has been a change in the State-Market relationship; the market has gained influence, while the state has lost influence.

Some argue that this change in the State-Market relationship, what one might call globalization, has had serious consequences for the European Social Models. The re-launch of Europe, the Single European Market, can be seen as an attempt to mitigate the effects of increased globalization, but it can also be seen as an attempt by liberal forces to force change upon the welfare models of Continental and Nordic Europe. However, the social models of Europe have proven very resistant, despite the challenge from globalization, much due to the public support of the national social models. The importance of path dependency has proved to be very strong.

The evolution of religions from their primitive forms to how they are today is a complex matter. The really important multiethnic religions are: Christianity (Protestantism, Catholicism and Orthodoxy), Islam, Buddhism and Hinduism.

In opposite to multiethnic religions, there are ethnic religions. The difference between a primitive ethnic religion and a multiethnic religion is the "exportability" of multiethnic religions. Ethnic religions are extremely associated with the particular ethnic group that practices them, so it is very difficult for others to embrace the same beliefs and therefore these religions cannot spread. Other people can sometimes take elements or even the whole cult, but always adapting it to their own nationality (e.g. Greek religion passing to Romans). If you take ancient Egyptian religion or Aztec beliefs, it is clear to see how religion has to do with the Egyptians and Aztecs respectively, but not with humanity in general. Multiethnic religions go beyond the tribe, so no matter where you come from, it is sufficient to follow what the religion dictates to be part of it and therefore it can be spread through the world.

Social models in different cultures are strongly influenced by religion. Furthermore, different social models lead to different ways of performing public affairs. These issues will be discussed and analysed in this course.

**References**

Course content and organisation

Lectures will be given from KTH, SUPELEC, UPM or BUTE every morning from Monday to Thursday during both weeks. Lectures will be sent by Internet video link to all six sites.

In the afternoons, local group discussions will be held on the topic given in the lecture on the morning. Thereafter, oral presentations and discussions will be held between the sites by video link.

Two study tours will be arranged each Friday at each site, one on each topic. They will also be followed by local group discussions and presentations on video link in the afternoons.

Programme

(may be subject to change depending on the availability of teaching staff)

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<td>Monday the 28th of June  8.15 – 9</td>
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<td>Overview of course content and course details.</td>
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<th>Sustainability</th>
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<tr>
<td>Monday, June 28 Sustainable development – Vision or Fiction? (KTH)</td>
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<td>Wednesday, June 30 Energy, Climate Change and (Sustainable) Development (UPM)</td>
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<td>Friday, July 2 Study visit. Local arrangement at each site.</td>
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<td>Monday, July 5 Corporate Social Responsibility (SUPELEC)</td>
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<td>Wednesday, July 7 Simulation and Modelling of Sustainability (BME)</td>
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<td>Tuesday, June 29 European institutions and policies (SUPELEC)</td>
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<td>Thursday, July 1 The Social Future of Europe: Social Theories, Social Models and Social Problems (KTH)</td>
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<td>Tuesday, July 6 Religions and Public Affairs (UPM)</td>
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<td>Thursday, July 8 Current European issues (BME)</td>
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<td>Friday, July 9 Study visit. Local arrangement at each site.</td>
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Individual assignments
Tasks for individual written assignments will be distributed at the end of each lecture day, based on the topic given during that day.

Literature
Lecture material and parts not included elsewhere will be found in Bilda, an electronic platform administrated at KTH.

Course regulations
- Participation and approval on all course items (lectures, group discussions and study tours).
- Participation and approval in written group reports and individual assignments.
- Written individual reflections of the course.
Examination: 5 ECTS credits, awarded by KTH.

Grades
ECTS grades (A – F) will be received, mainly based on the individual assignments and to some extent based on group presentations. For receiving the grades A and B, the individual assignments have to be submitted the day after the end of the programme at latest (i.e. the 11th of July).

Applications
Opening date for application 8th of February 2010
Deadline date of application 15th of April 2010
The applications will be considered in a chronological order, i.e. the first 25 admitted students at each campus will get their first choice of Campus site and Accommodation. If a student applies to a campus where all 25 places are occupied, his/her second choice of Campus site and Accommodation will be considered.
Applications are submitted via the course web page at KTH (please see below).

Scholarships
The TESS programme receives student grants from the EU-financed Lifelong Learning Programme Erasmus IP. These grants are aimed at travelling and subsistence costs. Students eligible for these Erasmus grants have to be enrolled at KTH, SUPELEC, UPM or BUTE and study the programme at any of these universities, other than their home university. Further conditions for being eligible for these grants are that the students should either be a national of a country participating in Erasmus programmes or that they should be residing on a permanent basis in the country where the IP partner university that they represent is located. Thus, if they have residence permits for other than studies they will be eligible for the Erasmus grants, but they will not be eligible if they are staying only temporarily for their current studies.

Course Web page
The course Web page can be found at http://www.kth.se/itm/inst/energiteknik, via English page -> Education -> Course homepages -> Energy Technology -> Sustainability, Social Models – Religions and Public Affairs -> VT 10 (direct link)

Persons involved

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<tr>
<th>KTH, Stockholm</th>
<th>SUPELEC, Paris</th>
<th>BUTE, Budapest</th>
<th>UPM, Madrid</th>
<th>ITU, Istanbul</th>
<th>UNITN, Trento</th>
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<tr>
<td>• Prof. Torsten Fransson – Head of Department of Energy Technology, Course examiner</td>
<td>• Prof. Claude Lhermitte – Director for International Affairs – Course responsible</td>
<td>• Dr Péter Moson – General coordination</td>
<td>• Dr Isabel Ortiz – Main responsible for TESS</td>
<td>• Prof. Gürbüz Güneş – Main responsible for TESS</td>
<td>• Ms. Virna Eccli – Main responsible for TESS</td>
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<tr>
<td>• Dr Peter Hagström – Course responsible</td>
<td>• Anne S. Chretien – Accommodation, etc.</td>
<td>• Mr. György Horváth – Main responsible for TESS</td>
<td>• Ms Ildikó Varga – Accommodation, etc.</td>
<td>• Prof. Gürbüz Güneş – Main responsible for TESS</td>
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Contact tess-programme@kth.se

CL January 2010